

Introduction to bush foods teachers guide

Welcome to the teachers' guide for the Introduction to Bush Foods online course and microcredential. This resource is intended as a guide only, to assist in administering the course to students.

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Who is this course for?

This course is designed for year 7– 9 students. The course is aimed to take students up to 90 minutes to complete plus the time it takes to complete an outdoor activity.

It is hoped that it provides an introduction to both Aboriginal and Torres Strait Islander worldviews, as well as bush foods. It is aimed at being preparation for further study in STEAM and other related disciplines. It is funded and administered through Bendigo Technical School and so hopefully it is a useful integration with the other educational experiences they offer.

We strongly recommend you go through the course content before giving access to your students.

In addition consider how you might incorporate the 8 ways of indigenous teaching covered further in this guide, especially:

- Use Aboriginal processes to engage with Aboriginal knowledge
- Approach Aboriginal knowledge in gradual stages, not all at once
- Be grounded in your own cultural identity (not “colour”) with integrity
- Use this knowledge for the benefit of the Aboriginal community.

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Assessment and age groups

Assessments

This course is designed for students over a range of ages. We want you as teachers to exercise their own judgment as to the appropriate amount of effort and learning that your students need. If they are younger you may wish your students to learn about just one bush food and if they are older you may wish them to learn about all 12. Some of the sections have optional extra learning material called "Digging Deeper" where students can delve deeper depending on interest and your requirements.

We have limited the requirements for the microcredential to completion of 3 activities with the following learning outcomes:

- Students learn how to introduce themselves through a relational Indigenous worldview, via the completion of an Ancestors, Community & Country mapping task.
- Students submit a written, audio or video creation of their own Acknowledgement of Country.
- Students go on Country and submit a reflective drawing, photo or video. This assessment could be extended to learning how to identify a eucalyptus or gum tree.

Going on Country refers to going into a garden, park or bushland. We ask that you follow the usual safety requirements for your students as you would with any outdoor activity or excursion.

Advanced students

For more advanced student there are the Digging Deeper parts included in some sections. In addition you may wish to:

- Add difficulty or extra work as you see fit.
- Have students research one plant in greater detail
- Creation of a higher level drawn written or video submission as appropriate.

See also the section "Beyond Dark Emu" in this guide. There are also additional materials in the resources section of this guide.

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How we designed this course

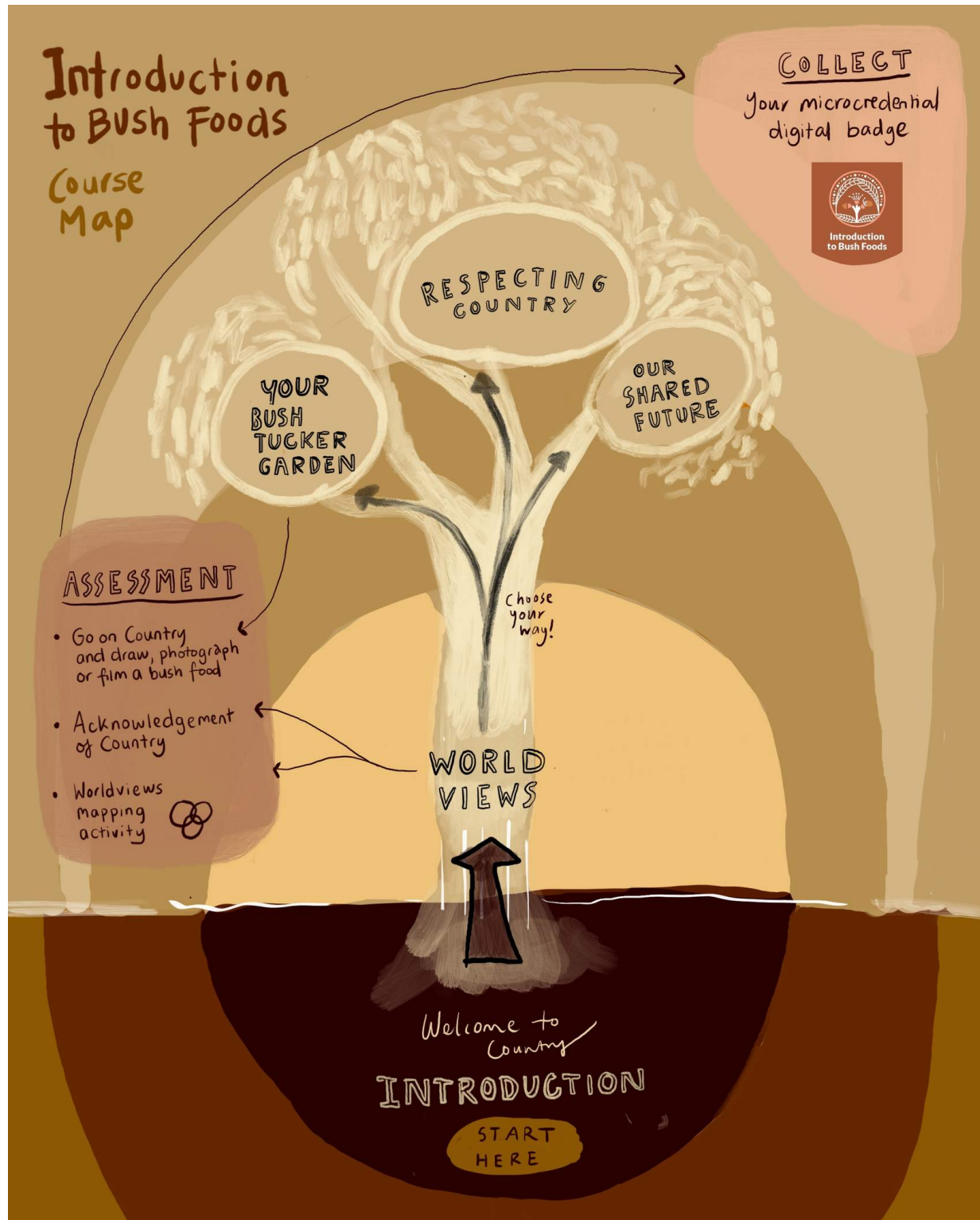
This course was made through a relationship of two-way learning and creating between [Nalderun Education Aboriginal Corporation](#) and [Bendigo Tech School](#). This course was created with the guidance, knowledge and creative contributions from Elders, First Nations Youth and other Aboriginal and Torres Strait Islander Peoples living on Djaara Country at the foothills of Liyanganyuk Banyul and working at Me-Mandook Galk Bush Tucker Farm.



Central to the design is also the [8 Ways Aboriginal Pedagogy](#) which is made available by The Traditional Owners of Western New South Wales. We have mapped out some of the ways we have used this pedagogy as well as creating this course journey map.

Introduction to Bush Foods

Course Map



Intro to bush foods

	Way	Description	Application	How applied in Intro to Bush Foods
1	Story Sharing	Approaching learning through narrative.	We connect through the stories we share.	-Use of stories from each of the presenters. We make sure each presenter positions themselves in terms of Country and Ancestry as an introduction to the personal narratives. -Learning is imparted through the use of video, audio and video drawing which naturally lends themselves to a storied approach.
2	Learning Maps	Explicitly mapping/visualising processes.	We picture our pathways of knowledge.	A journey map of the learning is developed.
3	Non-verbal	Applying intra-personal and kinaesthetic skills to thinking and learning.	We see, think, act, make and share without words.	Recommendation to have an on country experience 3d experience for "moving" around a bush scene online.
4	Symbols and Images	Using images and metaphors to understand concepts and content.	We keep and share knowledge with art and objects.	This course is rich in visual and auditory imagery throughout. In particular the video drawing technique lends itself to symbolic approaches to content. Music and birdsong help with anchoring content.
5	Land Links	Place-based learning, linking content to local land and place.	We work with lessons from land and nature.	-Map of Australian seasons -Invitation to draw a map -Invitation to find out about local seasons
6	Non-Linear	Producing innovations and understanding by thinking laterally or combining systems.	We put different ideas together and create new knowledge.	Students are able to do main sections of the course in the order of their choosing as outlined in the Learning Map
7	Deconstruct-Reconstruct	Modelling and scaffolding, working from wholes to parts (watch then do).	We work from wholes to parts, watching and then doing.	Through the worldviews activity students are able to explore the parts that make up worldviews towards building respect, creating and Acknowledgement and going on Country
8	Community Links	Centring local viewpoints, applying learning for community benefit.	We bring new knowledge home to help our mob.	-Invitation to learn about local First Nations people

Multimedia for the course was developed in widely differing circumstances between learning objects. We hope that this is something that students will navigate with ease. We have deliberately created short easily digestible items of content to help hold students' interest throughout.



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Protocols and Language

Aboriginal and Torres Strait Islander Protocols

We have followed the guidance of senior Djaara Elder Uncle Rick Nelson and Aboriginal and Torres Strait Islanders who reside on Djaara Country in the Castlemaine region where this course has been created. All knowledge shared in this resource is offered generously by those involved. It is not intended to speak for all Aboriginal and Torres Strait Islander Peoples. It is intended to touch the hearts and minds of the next generation, and to help them cultivate respect for Aboriginal and Torres Strait Islander worldviews and ignite their passion to care for Country.

Language usage

Following the guidance of those who contributed to the course, we refer to Aboriginal and Torres Strait Islanders as both a default and when used by older contributors. Younger contributors use First Nations as their preference and so we have used that for their contexts. Country, Elders and other terms are used as proper nouns where appropriate. Mob and Mobs are used primarily as terms used by Aboriginal and Torres Strait Islanders to refer to themselves.

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How to issue the Microcredential

What is a microcredential?

A microcredential is a short, focused learning experience. It is awarded upon completion of an assessment, achievement of a skill or participation in an activity; often it can be a combination of these.

Microcredentials are also known as digital badges or just badges. Essentially they are a digital image, usually designed to look like a badge! Behind the image sits invisible metadata that can contain different types of information. It might be a web link to your page about the course, it might be a use-by date, it might just be text that explains what the successful student has done.

Microcredentials provide the opportunity to collect a digital badge. This badge can be used online such as on a CV, website or LinkedIn. It can instantly verify the learning and/or participation, to potential educators or employers.

The issuing of the microcredential occurs with a trigger. This can be:

1. an automated completion of an online assessment in an Learning Management System
2. the selection of a link online by either the student or the teacher depending on circumstances
3. manual submission usually via a spreadsheet submitted to the microcredential issuing company.

The microcredential company helps by providing an online place to design the badge, issue the badge and provide information about using their badges. By being a third party they provide a

level of independent verification separate to the educator or their organisation.

In the pilot phase of this course, electronic certificates will be issued, prior to the issuing of full microcredentials, once resourcing becomes available.

What you need to do

For the issuing of the microcredential or certificate the experience for you the teacher will be the same. The method will primarily be 2. as above, the selection of a link and adding basic student information. Once you do this the process is fully automated.

Once you have received and assessed the items submitted to you by students, as per the assessment section in this guide, you simply need to select the issuing button made available to you.

This will then ask you to submit student details. Once you select the Submit button students will automatically receive an email, with their certificate or microcredential details included. The email will include information on how to use their certificate or microcredential; and links to help guides where appropriate.

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More on the 8 ways

8 Ways Cultural Interface Protocols for Engaging with Aboriginal Knowledge

1. Use Aboriginal processes to engage with Aboriginal knowledge.
2. Approach Aboriginal knowledge in gradual stages, not all at once.
3. Be grounded in your own cultural identity (not “colour”) with integrity.
4. Bring your highest self to the knowledge and settle your fears and issues.
5. Share your own stories of relatedness and deepest knowledge.
6. See the shape of the knowledge and express it with images and objects.
7. Build your knowledge around real relationships with Aboriginal people.
8. Use this knowledge for the benefit of the Aboriginal community.
9. Bring your familiar understandings, but be willing to grow beyond these.
10. Respect the aspects of spirit and place that the knowledge is grounded in.

8 ways and quality teaching

1. Tell your stories about the topic or related topics.
2. Get students to tell theirs and discuss that knowledge in depth.
3. Show a model of the work students will produce for this topic.
4. Ask: How can this help/relate to local community?
5. Pull the model apart, question the meaning.
6. Map out the structures, explain the patterns and codes.
7. Work with these visually and kinaesthetically.

8. Support students to recreate their own versions individually.
9. Ensure these are returned to community for local benefit.

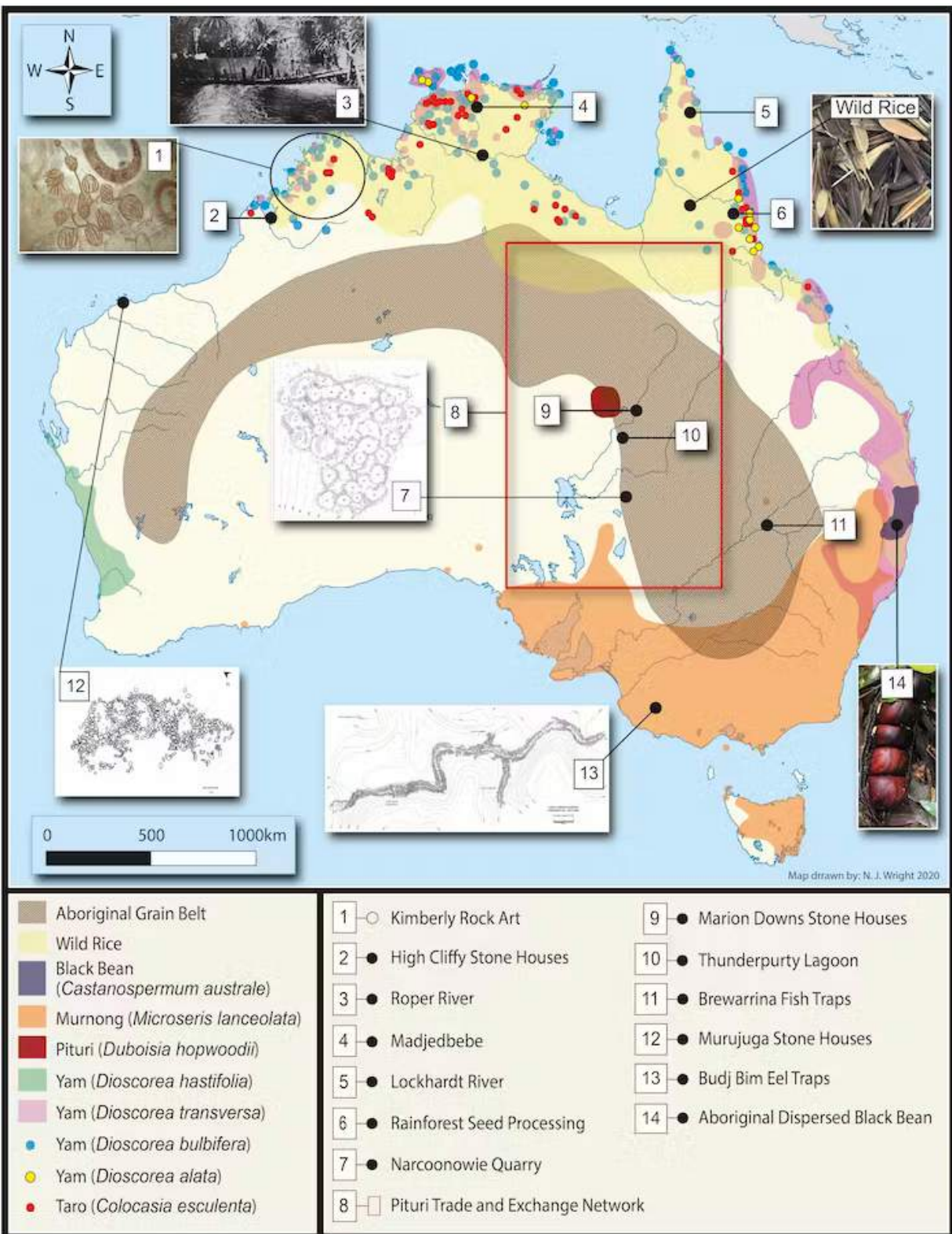
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Beyond Dark Emu

In parts of course under "Digging deeper" we have referred to the work of Bruce Pascoe. In his book *Dark Emu* he presented historical evidence that Aboriginal and Torres Strait Islander Peoples participated in extensive farming practices.

Recently this understanding has developed further, through research showing a much more sophisticated view of Aboriginal and Torres Strait Islander food production.

The following resources may be useful for sharing in classroom teaching or for students wanting further information.



Source: [Farmers or Foragers? Pre-Colonial Aboriginal Food Production Was Hardly That Simple.](#)

and: Friday essay: how our new archaeological research investigates Dark Emu's idea of Aboriginal 'agriculture' and villages.

Further Resources

Uncle Ron's [What Bush Foods did you Learn about as a Kid?](#) This short video was not included in the course and may be a useful additional resource.

[Interactive Massacre Map](#)

[AIATSIS Indigenous Language Map](#)

Coff, Kathryn, Learning on and from Country: Teaching by incorporating Indigenous Relational worldviews. Chapter 14 in Shay, M., & Oliver, R. (Eds.). (2021). Indigenous Education in Australia : Learning and teaching for deadly futures. Taylor & Francis Group. [Accessible here.](#)

Atkinson, Sue (2017) Possum Skin Pedagogy: a guide for early childhood practitioners, [Accessible here.](#)

A useful resource that can be potentially shared with more advanced students is the [Nagoya Protocol](#) to which [Australia is a signatory.](#)

McMahon, M. (2017). Lotjpa-nhanuk: Indigenous Australian child-rearing discourses. PhD Thesis, College of Health Science & Engineering; School of Allied Health. Bundoora: La Trobe University. [Accessible here.](#)

Nalderun are developing a curriculum resource for teachers which can be found on the website [here](#). They have a long history of working with the schools in the area. For further information contact ceo@nalderun.net.au.

[Indigenous Worldviews and Protocols Template](#) by Kath Coff.

For any technical issues with implementing the course contact [Bendigo Tech School](#).

Credits & copyright

Credits

This course is created as a cooperative effort between [Nalderun Education Aboriginal Corporation](#) in Castlemaine and [Bendigo Tech School](#).

Design: Kirsten Moegelein and Howard Errey, [Reality Learning](#).

Filming: Castlemaine based film company [People Pictures](#) did a wonderful job in filming and editing much of the video content.

As well as the contributions from each of the mostly local Aboriginal and Torres Strait Islanders, the teaching staff of [Bendigo Tech School](#) were invaluable for defining the scope of the course and microcredential.



Education
and Training

Funding:

This course was created with funding support from the Victorian Government Department of Education and Training.

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